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conclusion; and it appears that many of the stations of the Asturian Flora, where plants are actually found, were also trading or fishing stations of Asturian or Biscayan mariners. It is also remarkable, that one of the Plants of the Asturian Flora has been observed in other parts of Northern Europe—namely, Belgium and the islands off the coast of Friesland, districts where the Spaniards had considerable intercourse before the Netherlands had finally achieved their independence. The winter climate of the Netherlands was probably not sufficiently favourable to the development of the other Plants belonging to the Asturian Flora, and these are therefore confined only to those parts of Ireland where all the physical and social causes favouring their growth have long existed in a sufficiently high degree of intensity.

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XVI.—NOTE ON THE IRISH GLOSSES RECENTLY FOUND IN THE LIBRARY OF NANCY. BY HENRI GAIDOU.

[Read June 10, 1867.]

THERE have been recently found some old-Irish Glosses, written on the inside of the cover of a Manuscript, in the Library of Nancy. M. D'Arbois de Jubainville, the scholar by whom they were discovered, has published them in the "Bibliothèque de l'Ecole des Chartes," of June, 1866. This eminent French palæographer considers that they are of the ninth century. It is impossible to say from what volume was taken so small a piece of parchment, which was judged of so little importance as to be used in the binding of another manuscript. We may suppose, however, that this leaf came either from Luxeuil in the Vosges, or from one of the numerous monasteries to which religion and learning were brought from the Isle of the Saints.

These Glosses, unfortunately few in number, belong to a treatise on the *computus* (i. e., Chronological Rules—*vid.* Ducange). M. D'Arbois de Jubainville has only printed them. I shall try to translate them as far as I am able.

The first is: *dotōs cidlæ sæcht forā mbi Kl̄. Jāñ*. *Dotōs* is certainly an abbreviation for *dotoscelad̄*, which was found in a similar formula by Zeuss: *dothoscelad̄ áis ésci bis for kl. cach mis* ("Grammatica Celtica," p. 1074). I assume this *toscelad̄* to be the same as the modern *taisceallad̄*. *Cid* is the interrogative pronoun, of which many instances are given by Zeuss (p. 361). *Læ* is an old nominative of *la*, day. According to Pictet, this word is found in none of the Indo-European languages, with the exception of the Laghmani language of Cabul, which furnishes us with *laé*, day ("Origines Indo-Europæennes," II. p. 588, *n.*) I suppose that in the MS. there was a stroke on the *t* of *sæcht*, as on the *secht̄* of the fifth gloss. It is for *sæchtmaine* or *sechtmaine* (cf. Zeuss, p. 280.) *Sechtmaine* is, according to Ebel ("Beitraege zur vergleichenden Sprachforschung," IV., p. 378), the genitive of an

hypothetic *sechtman*, "week." *For* is the old-Irish preposition meaning "above." *Am* is the relative pronoun *an*, which becomes *am* before *b* (cf. Zeuss. p. 348), and which is supposed by Cuno (Beitr. z. vgl. Spr. IV., p. 228) to be a corruption of *sam*. Cf. *for-sam-bi*, "super quod est," in Zeuss, p. 970. *Bi* is the 3rd p. s. of the verb substantive (cf. Zeuss, p. 479).

I propose to read: *do toscelad cid lae saechtmaine, for am bi Calendae Januarii*, "to ascertain what [is the] day of the week on which are the calends of January."

In the second gloss: *dotōs cidaes nercai biss for K̄l. Jañ.*, *aes* or *ais* is, according to Ebel ("Beitr. z. vgl. Sprach." I., p. 159), connected with the Sanscrit *āyus*, "aetas." *Nercai* is probably misread for *nescai*, and must be divided *n-escai*. This old-Irish word for "moon" is found in Zeuss (p. 247 and 1074), in the Irish Glosses published by Whitley Stokes, and in middle-Irish, although it is extinct now. *Biss* is what Zeuss calls the relative form of the verb substantive (p. 487). Therefore I read, *do toscelad cid aes n-escai biss for Calendas Januarii*, "to ascertain what age of the moon is on the calends of January."

The third Gloss is—*dotōs aepecht for K̄l. xii. mens.*, which I translate, "to ascertain the epact on the calends of the twelve months."

The fourth Gloss is—*dotōs aissescai for xi. K̄l. ap. triblī inchoīl*.

*Tri* is an old Irish preposition (cf. Zeuss, p. 610) connected with the Latin *trans*. *blī* is an abbreviation for *bliadan*, acc. of the subst. fem. *bliadan*, "year." I suppose that *inchoīl* is an abbreviation for *in chonightho*, gen. sing. of *colnigud*, "Incarnation" (cf. Zeuss, p. 255), all the more that in the Latin text which accompanies the first gloss we have the words "ab incarnatione." I read therefore: *do toscelad aiss escae for undecimum diem Calendarum Aprilis tri bliadan in chonightho*—"to ascertain the age of the moon on the 11th day of the calends of April, through the year of the Incarnation."

Some word is wanting in the fifth Gloss—*dotōs laisecht forambi . . . xii. men.*—*i. e. do toscelad lai sechtmaine for am bi . . .* "to ascertain the day of the week on which is . . ."

In the sixth gloss we find the same forms again—*dotōs aissescai super xii. K̄l. men*—"to ascertain the age of the moon . . ."

The only value of these Glosses is to furnish some examples of old-Irish forms. It is to be hoped that these Glosses will not be the last found in the Continental libraries. Irish monks were so numerous on the Continent, ten centuries ago, that they must have left more traces of their diligence and of their learning than Celtic scholars have been able to find up to this time.